

187. Uncivilized fashions. Those "good old times" of simplicity and common sense in dress must be sought in the time anterior to waistband and apron. All the barbarians and savages were guilty of folly, frivolity, and self-deformation in the service of fashion. They found an ideal somewhere which they wanted to attain, or they wanted to be distinguished, that is, raised out of the commonplace and universal. At one stage distinction comes from being in the fashion in a high and marked degree. Also each one flees the distinction of being out of the fashion, which would not draw admiration. At another stage distinction comes from starting a new fashion. This may be done by an ornament, if it is well selected so that it will "take."¹ Beads have been a fashionable ornament from the days of savagery until to-day. An Indian woman in Florida "had six quarts (probably a peck) of the beads gathered about her neck, hanging down her back, down upon her breasts, filling the space under her chin, and covering her neck up to her ears. It was an effort for her to move her head. She, however, was only a little, if any, better off in her possessions than most of the others. Others were about equally burdened. Even girl babies are favored by their proud mammas with a varying quantity of the coveted neckwear. The cumbersome beads are said to be worn by night as well as by day."² "A woman sometimes hangs a weight of over five pounds around her neck, for besides the ordinary necklaces the northern women wear one or more large white, polished shells, which are brought from the western coast and which weigh from half a pound upward."³ "Fashions change in Bechuanaland; one year the women all wear blue

beads, but
 perhaps the next (and just when a trader has laid
 in a supply of
 blue beads) they refuse to wear any color but
 yellow. At the
 time of writing [1886] the men wore small black
 pot hats, but
 several years ago they had used huge felt hats,
 like that of
 Rip Van Winkle, and as a consequence the stores
 are full of
 those unsalable ones." ⁴

¹ Lippert, *Kulturgesch* ^ I, 370.

² *Bur. EthnoL*, V, 488.

⁸ Gary and Tuck, *Chin Hills*, I, 173.

* JAI, XVI, 87 ; cf. Fritsch, *Eingeb. Siid-Afr.*, 170.